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**Proceedings at New Haven, Oct. 15th and 16th, 1873.**

The Society met at 3 o'clock p. m., in the Library of the Yale Divinity School. The chair was taken by the President, Professor E. E. Salisbury.

The Recording Secretary being absent, Mr. A. Van Name, of New Haven, was appointed Secretary *pro tempore*.

The Committee of Arrangements reported that they had accepted, on behalf of the Society, an invitation from the President to take tea at his house at 7 o'clock.

It was announced on behalf of the Directors that they had appointed the Annual meeting for 1874 to be held in Boston, on the 21st of May next. Also, that they recommended to the Society the election to membership of the following persons:

Prof. Franklin Carter, of New Haven,  
Prof. William E. Griffis, of Japan,  
Miss Annie K. Humphrey, of Washington, D. C.,  
Mr. Jules Luquien, of Cincinnati, O.,  
Prof. William G. Sumner, of New Haven, and  
Mr. Alonzo Williams, of Providence, R. I.,

as Corporate Members; and

Dr. J. C. Hepburn, of Japan, and  
Rev. J. W. Waugh, of India,

as Corresponding Members. The recommendation was accepted by the Society, and the persons named were elected in the usual manner.

The Corresponding Secretary exhibited to the meeting photographic copies (taken from a plaster cast of the original) of the inscriptions on the trilingual stone of Tanis, presented to the Society by Mr. Richard Sullivan, of Boston; and he stated that Mr. Sullivan had also presented the photographic negatives from which the plates were taken, that further copies might be furnished to other parties, at the discretion of the Society.

The following communications were then presented:

1. On the Orphic Poets and Religionists, and their Influences in Greece, by Pres't T. D. Woolsey, D.D., of New Haven.

After speaking of the name *Orpheus*, the derivations given to it from the root *ōpp. ēpēph*, and from *ribhu* of the Vedas; of the fact that the name first occurs in a fragment of Ibycus (Cent. vi. B. C.); and of the Thrace with which Orpheus was connected, the paper went on to sever the great number of forgeries, or of poems falsely ascribed to Orpheus, from the proper poems of the school or sect. The leading points of the paper were: 1. That in Cent. vi. B. C. a body of men, the Orphici or Orpheotelestae, appeared at Athens, some of whom were arrant fabricators of oracles—as Onomacritus—and whose general influence was to modify the Greek religions and religious traditions. 2. This sect appeared at a time when the Greeks felt a deeper sense of personal guilt than we can find in their earlier religion. They excited or made use of this feeling, and introduced purgative rites for the living and the dead. 3. Among their religious innovations must be named

their initiations, in which the worship of Zagreus played a leading part. This divinity was a form of Dionysus with a different mythology, native in Crete, or at least early established there. The myths of the Eleusinian mysteries were also modified in the course of the movement proceeding from the Orphic sect. 4. They had a theogony of their own, differing from the older Hesiodic theogony. This was remarkable, among other things, for the conception of the world-egg, which may have come from the east; and altogether they seem to have felt the direct influence of Oriental ideas, although the author could not admit such a relation to Egypt as Herodotus attributes to them. 5. In this theogony a pantheistical cast of thinking is observable. Hence the favor which the Orphic poems had with later Greek philosophers; and the later pantheistic fragments had some true notion of the Orphic doctrine back of them. 6. In connection with their treatment of the myths was noticed their syncretism, or confusion of different divinities, to which their doctrine concerning the one and the many would naturally lead. 7. Their doctrine of the future life was noticed, in connection with a celebrated fragment of Pindar preserved by Plato in his *Meno*, and relating to the return of souls into new bodies after purgation of crime in the under world. 8. Their asceticism also was examined, and passages from Plato and Euripides brought forward in illustration of it. The author owned his obligations to Lobeck's *Aglophamus*, and endeavored to go no farther than the opinions of the earliest authors and the fragments, probably genuine, of Orphic poets warranted.

2. Remarks on J. G. Müller's Semitic Theory, by Prof. C. H. Toy, of Greenboro, So. Car.; presented by the Corresponding Secretary.

A brief abstract of Prof. Toy's argument is as follows:

In his recent work entitled "The Semites, in their relation to Hamites and Japhetites," Prof. Müller of Basle has attempted a solution of the old difficulty as to the Canaanites, who speak languages of the group called Semitic, and yet are reckoned as Hamites in the ethnographical Table of Genesis (chap. x.). He holds that the name "Semite" means nothing but 'Hamitized Japhetic,' and that "Semitic" languages are simply Hamitic tongues spoken by Japhetic or Indo-European peoples. He finds his proofs in the statements of the Hebrew scriptures, in other ancient writers, and in the linguistic relations themselves. He first locates the Hamitic peoples, and tries to show that they spoke languages of the class now called Semitic; he then endeavors to trace the Semites of the Table to Indo-European lands. While he brings forward many interesting facts, and makes valuable comments, he yet fails to establish his main proposition, which requires more conclusive evidences than he has given. If the Hebrew national consciousness is sufficiently trustworthy to prove the ethnological diversity of Hebrew from Canaanite, why has it preserved no trace of the original identity of Hebrew and Japhetic? By its evidence, the Hebrews were as distinct in race from Japhet as from Ham. Again, it is unexplainably strange that diverse Indo-European tribes should have utterly given up their speech as regards form and flexion, and elaborated instead a set of dialects which seem to point unmistakably to one parent-tongue. Nothing like this has occurred in historical times; Müller's parallels are all essentially different in their circumstances. As to the homes of the Semites of the Table, viz. Asshur, Arphaxad, Aram, Elam, Lud, the first three are proper Semitic countries, showing Semitic peoples and languages; the other two are more obscure, but by no means necessarily Indo-European; as the names are geographical, they may indicate regions possessed by both Indo-Europeans and Semites. Then as to the languages of the Hamites of the Table, viz. Cush, Mizraim, Phut, and Canaan: those of Canaan and one Cushite region (Ethiopia) are Semitic, the Egyptian is problematical and at least mixed, and the Phutish (if identified with the Berber) is still more remote from the Semitic. The relation of these last two to the Semitic is a matter of much difference of opinion. In order to settle the questions involved, we need a more thorough and authoritative determination of the relation borne by the Old Egyptian to the Semitic group, and of the extent and character of the non-Semitic element of which there are traces from the Persian Gulf across into eastern Africa. These questions are not settled by Prof. Müller's easy method. Similar objections

might be urged to his hypothesis of the Indo-European origin of the Hyksos and Philistines.

Comments were made on this paper and its subject by Rev. Mr. Ward, Mr. Van Name, and Prof. Whitney, all of whom agreed with its author in rejecting Müller's theory as paradoxical and untenable.

3. On the Assyrian Inscription at Andover, Mass., by Rev. Selah Merrill, of Andover.

Mr. Merrill presented a transcript and a partial translation of the Assyrian inscription on a slab now in the library of the Andover Theological Seminary. The slab is from the palace of Assur-nazir-bal at Nimroud, and its inscription is one of which several copies exist this country, and of which a translation, made by Rev. W. Hayes Ward, was printed in the Proceedings of this Society for October, 1871.

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At the evening meeting, at Prof. Salisbury's, only one paper was presented.

4. On the Han-lin Yuan, or Chinese Imperial Academy, by Pres't W. A. P. Martin, D.D., of Peking; presented by the Corresponding Secretary.

After calling attention to the interest belonging to his subject, Dr. Martin goes on to describe, first, the buildings of the Academy. They are a series of five low shed-like structures, one story in height, flanked by a double row of yet humbler erections, the whole forming a *yamen* entered by an inconspicuous gateway close by the British Legation. One building is a pavilion sacredly kept for the use of the emperor, on his visits to the Academy. A noteworthy visit of Kien-lung, on occasion of the dedication of the renovated buildings, is described; it was attended with a gift to the library of the great Kang-hi encyclopedia *T'u-shu-chi-cheng*, in six thousand volumes; and the emperor produced, as if *impromptu*, an elaborate ode, of which the translation is given. All is now in a dilapidated condition, the library in confusion and unused. There is no regular occupation of the premises: the officers meet there nine times a month, for laying out work; and the members only on feast-days, for the performance of religious rites. Yet the institution proper is in a state of undiminished vigor; only its work has been transferred elsewhere. The decay of a building in China is no indication of the decadence of the institution it represents. And Chinese public buildings are for the most part mean, compared with those of western nations. The germ of the Academy was the assemblage by Tai-tsung, of the Tang dynasty, twelve centuries ago, of a body of eighteen learned and able men who should give him society and aid. From this time dates a new era in the literary activity of the empire; also the establishment on nearly its present footing of the system of examinations; and the art of printing made its appearance at about the same time. Tai-tsung made later a new levy of elegant writers to act as copyists in founding a library; and a successor, Huen-tsung, added another body of scholars, and combined the three into one organization, giving it the name of *Han-lin*, 'forest of pencils.' Since then, it has been a regular appendage to the imperial court. During the past six hundred years, its location has been in Peking, and its present nominal quarters were assigned to it under the Ming.

The constitutive statutes of the Academy (of which a succinct translation is given) offer no very intelligible view of its numbers or occupations. It is really a body of civil functionaries, a government organ; its main-spring is in the central throne. Its members do not seek admission from love of learning, but for the distinction it confers, and especially as a passport to lucrative employment. They spend from six to ten years in attendance at the Academy, and then go into the provinces as triennial examiners, as superintendents of education, or in other capacities; always proudly retaining the title of Academician. There are also several *yamens* at the capital chiefly manned from the Academy: one constantly attends the Emperor, with the duty of preserving a minute record of all his words and actions; another is in somewhat similar attendance upon the *h* *c* *r* apparent; others belong to the imperial boards of censors; the higher ranks are *ex-officio* counsellors

of his majesty. Perhaps three or four score members are in regular attendance at the ceremonious gatherings; on great occasions, more than twice that number may assemble. Then there are probationers or candidates, to the number of a hundred or more, who study for three years under the auspices of the Academy, and then stand an examination for membership. The grand total of actual and passed members probably does not fall short of five hundred. The qualifications for membership are: unusual natural talent, and profound acquisitions in all the departments of Chinese scholarship. And membership is not given by vote, or by imperial appointment; it is won only by competition in regular examinations. Provision is farther made for occasional examinations of the regular members in presence of the emperor, "to prevent their relapse into idleness." The officers are divided pretty equally between Manchus and native Chinese.

The occupations of the Han-lin are very various, from the selection of titles for people in high station to the conduct of provincial examinations and the writing of national histories; but the advancement of science is not among them, because they are not aware that, since the achievements of Confucius and the ancient sages, any new world remains to be conquered. The composition of imperial prayers, the writing of inscriptions for the temples of various divinities in acknowledgment of services to the nation, the preparation under imperial orders of scrolls and tablets for schools and charitable institutions throughout the empire—these are some of the Academy's lighter labors. The great libraries, public and private, show the activity of its members in editing and commenting the canonical literature. Their historiographical labors are also immense. For example, there are now in the capital four historical bureaux, constantly occupied, not with the events of other countries and distant ages, but with those of the present reign and its immediate predecessor; and they are all conducted by the Han-lin. The scale of these histories may be inferred from the fact that the bureau of military annals recently reported the completion of the account of the Tai-ping and Nien-fei rebellions, in three hundred and sixty volumes. Then there are innumerable provincial and local histories, chiefly managed by the same hands. The literary enterprises of the emperors, such as the great encyclopedia of Kang-hi, already referred to, and the dictionary of the same imperial author, are carried out by the doctors of the Academy. Under the present minority reign they have produced, as it were *in usum Delphini*, a course of history and the classics made easy by translation into the Mandarin or court dialect. All the academicians, too, are professional poets.

The member of the Han-lin is not furnished by his education with a feeble superficial polish, that unfits him for the duties of practical life; he is also prepared for the discharge of political functions. Its eminent doctors are conspicuous in the civil and diplomatic history of their country.

The paper closed with an account, accompanied by extracts, of the Memoirs of the Academy.

The Society met at 9 o'clock on Thursday morning, at the same place as on Wednesday, and continued to listen to communications.

5. Statistics of Sanskrit Verbal Forms in the Aitareya Brâhmaṇa, by Prof. John Avery, of Grinnell, Iowa; presented by the Corresponding Secretary.

In two previous papers (presented in May, 1872, and May, 1873), Prof. Avery had given a detailed statistical view of the occurrence of the various forms of the Sanskrit verb in the Sâma-Veda and in the Nala and Bhagavad-Gîtâ; thus illustrating the verb as it appears in the earliest Vedic dialect and in the modern classical speech. In order, now, to render more complete the comparative view already furnished, he had undertaken to treat in the same way a leading text of the intermediate Brâhmaṇa literature, namely the Aitareya Brâhmaṇa, as published by Haug (Bombay, 1863). The following tables give the main results, summed up in the same manner as for the preceding papers:

	primitive verb.			causative.		desider.		d. of caus.		intensive.	
	act.	mid.	pass.	act.	mid.	act.	mid.	act.	mid.	act.	mid.
Present:											
indic.	2371	652	214	221	15	6	5	1		9	3
subj.	118	36		23	3					2	
opt.	727	154	14	43	28	3	1				
imper.	381	81	5	16	2						
Imperfect,	758	288	13	39	16	3	5	3		4	2
Aorist:											
indic.	99	23	28								
subj.	88	9	6								
opt.	3										
imper.	1										
Perfect,	893	57		2		1					
Future in <i>tāsmi</i> ,	11										
Future in <i>syāmi</i> ,	80	13		4							
Conditional,	3										

The active and middle aorist forms (as passive are reckoned above only the peculiar third persons singular) are to be divided as follows (according to Bopp's classification and numbering):

Aorist.	I.		II.		III.		IV.		V.		VI.		VII.*	
	act.	mid.	act.	mid.										
indic.	12	13	2	20	2	1	16	2	27	5	21	1		
subj.	16	4	12	5	5	26	3	27	2					
opt.														
imper.							1							

The statement for the participles is :

	primitive verb.			causative.			desiderative.			intensive.		
	act.	mid.	pass.	act.	mid.	pass.	act.	pass.	act.	mid.	act.	mid.
Present,	260	112	66	10	1	4	1	1				
Perfect,	106	11							4	2		
Future,	21	8										

Also, the passive participle in *ta* is formed, from the primitive verb, 896 times (including 27 cases of the twin ending *na*); from the causative, 2 times; from the desiderative, 3 times. Its compound, the perfect active participle in *tavant*, occurs once.

The infinitive is found 21 times in accusative form (once in *am*, the rest in *tum*), and 8 times in dative (4 times in *tave*, 2 times in *tavdi*, 1 time in *e*, and 1 time in *ase*). The gerund in *tvd*, 159 times from the primitive verb, 9 times from the causative, 1 time from the causal desiderative; that in *ya*, 159 times from the primitive verb, and 6 times from the causative.

The gerundive in *tavya* is met with 52 times (twice causative, once desiderative), that in *ta* 2 times, that in *ya* 74 times (5 times causative), that in *aniya* 8 times.

## 6. On the Hamath Inscriptions, by Rev. W. H. Ward, D.D., of New York.

Dr. Ward gave a brief account of what had been hitherto brought to light respecting the Hamath inscriptions, and of the studies and speculations to which they had given rise. The stones themselves had lately been taken possession of by the Turkish government for its museum at Constantinople, and as they passed through Beyrouth on their way, they had been carefully examined by the representatives of the American Palestine Exploration Society, and squeezes taken from them. These squeezes were exhibited to the meeting by Dr. Ward, as also the

\* The forms of the reduplicated or causative aorist were omitted by an oversight in the summary for the Sāma-Veda in the Proceedings for May, 1872: of the indicative, that Veda contains 38 active forms and 1 middle; of the subjunctive, 10 active and 2 middle; of the optative, 3 active; of the imperative, 1 active form.

lithographed copies which had been made from them with the greatest care under his direction, and which would soon be published by the above mentioned Society. Three of the inscriptions are nearly the same, varying only in certain groups of signs at definite points. One is in an absolutely perfect state of preservation, as fresh and sharp as if just cut. All are cut in a very peculiar, if not unique, manner, the surface of the stone being smoothed down, and then the figures graved in, cameo-fashion, their prominent parts and the line separating the rows of figures being left at the general level, while the rest of the surface of the stones is cut away about them, to a uniform depth. The characters are strictly hieroglyphic, many of the objects represented being clearly recognizable; but they seem to be entirely different from and unconnected with the Egyptian hieroglyphs. They are arranged in a manner accordant with that often practised in Egypt; the lines of characters run on horizontally, but in the line one or more characters are often placed under an upper one. Knowledge respecting them is chiefly limited thus far to the direction in which the lines run and read: this is clearly *βονστροφηδόν*, or opposite in alternate lines; and the comparison of the three nearly identical inscriptions shows that the beginning is at the right hand upper corner.

Dr. Ward thought it very questionable whether our knowledge would ever go farther than this, considering the paucity of the material, the independence and primitiveness of the character, and our utter ignorance as to the language represented. Yet he considered the discovery as not only interesting but decidedly important, in view of the light which it might be made to throw upon the history of systems of writing in that part of the world. He inclined to regard the inscriptions as very ancient, probably older than anything before found in the country. What place was there for such rude and primitive modes of writing after the adoption and currency of the Phenician ?

#### 7. On some of the relations of Islamism to Christianity, by Prof. E. E. Salisbury, of New Haven.

The too prevalent want of candor in the Christian world, and strength of prejudice inherited from times of deadly conflict between Islamism and Christianity, were first spoken of; these, however, the later study of Muhammad and his religious system had begun to remove; while, at the same time, a revival of the spirit and power of primitive Islamism, in the Turkish empire, in India, and in Africa, had made the subject one of special interest. Islamism was then defined to be, essentially, a new proclamation of primitive Judaism, with the Messianic element left out—a re-affirmation and vindication of the living and acting sovereignty of God—and this was pointed out as what should mainly direct all apologies for Christianity addressed to Muslims: that “the teachings of Muhammad, true and noble as they were in the main, were yet, in their distinctive character, not such as could be a completing revelation to man; that, in fact, he made a retrograde movement—necessary, as it would appear, to give new force to divine messages of earlier times, and included in the providential scheme of the world’s history; yet only provisional, to make way for a wider proclamation of the One, greater than all prophets, who was the true ‘seal of prophesy,’ the ‘express image’ of divine love.” The moral system of Islamism was then characterized, as in accordance with its theology, “being based upon reverence for God, and the ideal of character being absolute submission to His will;” and it was shown that, on some points, such as polygamy and slavery, where Muhammad had been charged with immoral laxity, he was in fact a reformer of the usages of his time; and the revival of primitive Islamism was, in this view, noted as rather hopeful than discouraging to the Christian philanthropist.

The controversy between Christianity and Islamism was then passed in review, as exhibited in a tract by the celebrated Roman Catholic missionary Xavier, with the reply made to it, and a rejoinder by the Jesuit Guadagnoli; also, in the tracts written on either side by the missionary Henry Martyn and his antagonists in Persia; and as recently presented in two works from Muslim authors: the “Essays” of Syud Ahmed Khan, and Syed Ameer Ali’s “Critical Examination of the Life and Teachings of Mohammed.” The intention of this review was to bring out the chief arguments alleged in favor of Islamism, and to show how they either had been, or should be, met on the Christian side.

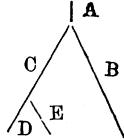
The paper was ended with some brief hints as to the influence of the two systems upon one another, and that of Islamism, in particular, on society, as historically manifested.

Rev. Mr. Labaree, of Persia, called attention to the important contributions of the missionary Rev. C. G. Pfander to the same controversy, and briefly described their character and effect.

8. On Johannes Schmidt's new Theory of the Relationship of Indo-European Languages, by Prof. W. D. Whitney, of New Haven.

The speaker began with pointing out that the latest and most authoritative opinions in Germany tend very decidedly towards recognizing all the branches of Indo-European language in Europe as more nearly related to one another than to the Asiatic branches; thus implying a first separation of the family into a European and an Aryan or Asiatic division. Prof. Schmidt of Bonn, however, in a recent pamphlet (*Die Verwandschaftsverhältnisse der Indogermanischen Sprachen*, Weimar, 1872, 8vo, pp. 88), after setting forth the grounds on which the above view has been held, by himself hitherto among the rest, proceeds to detail the difficulties which still stand in its way, and which determine him now to reject it. He finds, namely, special points of argument between the Slavo-Lettic dialects and the Aryan, and other special points between the former and the Germanic, unshared by the Aryan; again, notwithstanding the generally assumed nearer relationship of Greek and Latin, there are particular coincidences between Greek and Aryan also, as between Latin and Celtic and Germanic; and so on. This leads Schmidt to reject altogether the ordinary "family-tree" (*Stammbaum*) arrangement of Indo-European languages, which accounts for the position and relations of each language by a series of divarications of an original common stock; he sets up instead a kind of geographical theory, whereby the languages are related according to propinquity, each being an "organic intermediate" between its neighbors on either hand, a tie running through the whole like a spreading of waves from a centre of disturbance. Prof. Whitney said that his object was, not to criticize the difficulties raised in detail and attempt to remove them, but to point out how wholly unscientific and untenable was the new theory of explanation. It is flatly opposed to everything that we know as to the manner of tradition of language, and the causes and signs of relationship between dialects of the same family.

The family-tree arrangement of languages is a necessary result of the like derivation of communities. If a given community A divides into two (or more), namely B and C, and if then later C divides into two (or more), namely D and E, the languages of the different divisions will be different, having become so in consequence of their separation, because the divaricating influence of individual action in the change of language has not been counteracted by the unifying influence of communication. There will be as many languages, D E B, as there are divisions, all of them retaining, by direct traditional transmission through the lines of descent of each community, and in no other way, something of the original language A. There can be nothing of A in E which was not also in C, and which was not shared also by D when D and E separated; nor any exclusive correspondences between E and B which are not results of the exclusive loss by D of something which it as well as E once had, by derivation from A through C—excepting, of course, the products of mere accident, and of borrowing from E into B or the contrary; and excepting, also, rare cases in which B and E may agree in carrying out certain tendencies implied in the habits of speech of A, and which have been in some way counteracted and annulled in D. The geographical relations of D E and B cannot possibly have an effect on their linguistic relations except by facilitating borrowing—unless, indeed, they have been in such close communion together as to have directly influenced one another; and this is, of all things in linguistic history, the least likely and the hardest to prove. The assumption that mere diminution of distance in space will exert an approximating influence upon the idioms of two peoples who come into no contact or only a casual contact with one another, neither of whom knows or cares how the other speaks, is little short of absurd. Thus, to take as example the most striking of the difficulties brought



up by J. Schmidt: in the Slavo-Lettic languages (E), the original guttural *k* of a certain definite list of words is corrupted to a sibilant, as it is also in the Aryan languages (B); while the nearest relative of the former group, the Germanic (D), as well as the other European tongues (other branches of C), shows in these same words the guttural uncorrupted. This, Ascoli points out, can only be either because the line E is wrongly drawn, and should be connected with B instead of CD, or else because both CED and B inherited from A a peculiarity in the utterance of the guttural in these particular words, which in E and B finally ran into a sibilant corruption, while in D and the other branches of C it was lost and the normal guttural restored. And of the two possible explanations Ascoli prefers the latter, though fully recognizing its difficulty and antecedent improbability. Fick, in his more recent *Spracheinheit der Indogermanen Europas*, also gives an explanation according in every essential particular with Ascoli's, though cast into a somewhat different form. Ascoli's theory is stigmatized as "unscientific" by Schmidt (and also, strangely enough, by Fick), because it accounts for results by "chance"—that is to say, because it regards the Slavo-Lettish people as having happened, for no assignable reason, to retain and carry out a corruption which its own nearer relatives had abandoned instead. To Prof. Whitney it seemed that the charge of being unscientific did not lie against the one who, to explain a perplexing agreement, assumed a cause which was incontrovertibly possible, though of great antecedent improbability; but against the one who assumed a cause opposed to all the deductions of a sound linguistic science. It was much as if one should refuse to ascribe to chance the twice repeated recurrence of a throw of sixes, and should prefer to attribute it to the influence of the stars.

Many of the difficulties raised by Schmidt have been removed by Fick, in the volume already referred to, in conformity with accepted linguistic principles, and others by Jolly, in his *Geschichte des Infinitivs*. Any yet remaining may be expected to yield in time to a similar treatment. At any rate, it is quite too soon for Indo-European comparative philology to feel itself driven into so close a corner as to have to force its way out in the manner proposed by Schmidt. This was one more instance of the carelessness as to as to the established truths of the science of language which the eminent comparative philologists of Germany are too prone to exhibit.

Max Müller, in his introductory lecture at Strassburg, discourages all attempts to solve the problem of nearer relationship between the Indo-European branches, inclining to pronounce it scientifically insoluble, and declaring that a miscellaneous connection, without definable degrees, answers entirely to the conditions of dialectic growth to which all languages are subjected in their first development. We must wait for Müller's detailed exposition of the conditions referred to before we can understand why there should not be varying degrees of relationship between early as well as later dialects, or why it is not just as scientific to inquire whether Lithuanian is more nearly allied to Germanic than to Celtic, as whether English is more nearly allied to Frisian than to Danish or Bavarian.

No more communications being offered, the Society passed a vote of thanks to the Faculty of the Divinity School for the use of its room, and adjourned, to meet in Boston on the 21st of May, 1874.